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FOR THE GOSPEL MESSENGER

A MISSIONARY LECTURE.

The natural, intellectual and political advantages of our country, cannot be suitably reflected upon, without there being awakened in the heart of every one of us, emotions of gratitude and gladness. But it is conceived that her moral and religious condition cannot be contemplated with unmingled satisfaction. We have a rapidly increasing population. Already large, it doubles itself in a period shorter than was ever before known. We have a territory which stretches from ocean to ocean, and embraces twenty degrees of latitude. What myriads of human beings will in all probability, at no very distant day, draw from this soil the means of sustenance and shelter! Will they be a *religious* people? Is there good reason to hope that our country, distinguished by her civil institutions, by the intelligence and enterprize of her citizens, by her progress in arts and in science, will also be distinguished by that "righteousness which exalteth a nation?" It is not given to morals to look into the future. But judging from the past, the pious cannot but be anxious on this subject—not only to the Eastern, but to the middle and Southern provinces, a large number of the early settlers *came* under the influence of religious sentiment. But the proportion of religious persons has been constantly decreasing since the first settlement of the country. From an inquiry, conducted with much care, it appears that the number of religious *teachers*, has been continually decreasing since the first settlement of the country. Not that there has been an actual decrease, but that there has been no increase at all proportioned to the increase of the population. The number of buildings appropriated to religious purposes, (which may be considered another *index* of the character of our people) has not been augmented, in any just proportion to the augmented population. If this disproportion, between the religious, and the other members of the community, continues to become greater and greater, at the same rate, as in the years that are past;—if while the increase of the latter is so great, that of the former is so small, the consequence is inevitable, and justly alarming: the heart of piety may well tremble for the ark of God: heathenism, like a mighty flood, may pour its wave upon us, and sweep away every vestige of pure religion, every thing for which we could wish to live, or hope to die. The time may come, when there shall not be pious men enough in the land to shield it.

by their prayers and their alms ; when in the situation of hapless Sodom there shall not be one in ten whose supplications will be acceptable ; on account of whom, a just God will be willing to spare the rest. It must be admitted that this is a distressing prospect. What is to save us from realizing it, if the deteriorating process is suffered to continue ? How is it to be arrested ? By *whom*, and in what manner ? By the christian public, for they only can be supposed to feel a proper degree of interest on the subject. By vigorous efforts to cultivate christianity, that it may grow up with civilization, and refresh and bless every part of our country. Unless something be done : unless the religious public are awakened to a sense of the moral danger which threatens us, and put forth efforts answering to the emergency ; unless there flows with the tide of emigration, religious and not merely human knowledge ; unless the fountain of living waters be opened on yon mountains, and made to gladden those valleys—unless there be a moral *internal* improvement, there is nothing, humanly speaking, to prevent our mighty empire from becoming essentially heathen. True religion, the glory of a land, will be rooted out. *From* those who have shown themselves unworthy of this greatest of blessings, who, had they properly valued it, would have nurtured it, and propagated it, God may remove it, to be transplanted to some more promising soil.

There is a peculiarity in *our* religious condition, resulting from the state of public opinion. In every other country in which christianity is professed by a large number of the inhabitants, its institutions are in some degree maintained by the public revenue. In Great Britain, for example, churches are erected and endowed by the government, not only at home, but in the most distant provinces. In India and in the West Indies, the amount annually disbursed for such purposes, is very considerable.* But among us, whatever is done in relation to this object must be done by *private* contribution. They who under the influence of a sublime charity, and an enlightened and genuine patriotism, desire the propagation of the gospel, must furnish the means from their own resources.

There is another peculiarity in this state of things here. In *old* countries, there are funds provided and accumulated by the piety of former ages, which contribute a large proportion of the amount necessary for the maintenance of religious institutions. But with us there is *comparatively* speaking, no church property. The effect of creating it, would be to apply to the benefit of *posterity* those means for which the present demand is most urgent. It follows, therefore, that the propagating of christianity in our country, must be effected not only by charity exclusively, but by the charity of the *existing* generation. In other countries, private liberality as an instrument for promoting the gospel, is a valuable *auxiliary*. But in this country, it is something more than a mere auxiliary. It is the only agent known in this undertaking. For the accomplishment of the most valuable purpose ever committed to man, the communication of divine truth to his fellow men, it is our only resource. Humanly speaking, if the gospel be not propagated by this means, it will not be propagated at all. Great is the responsibility rest-

* It is not intended to express any opinion of this measure, but merely to state the existing facts.

ing upon the religious public among us. May they properly appreciate the peculiar circumstances, in which they are placed! May they be able to meet the call which providence has thus addressed to *them*. May they exert an energy equal to the crisis, so that it will appear in this instance, as it has in many others, that charity is equal to any demands which may be made upon her; that she "never faileth."

But, when we reflect that a large portion of the christian public appear utterly indifferent as to the preservation in our land of the faith which they profess; that they who do contribute to the object, although there be some honorable exceptions, contribute so little, compared with the urgency of the claims upon them, and compared with the liberality which distinguished the Hebrew Church, and the primitive Christian Church; when we reflect on the narrow resources of the institutions formed among us, for the maintenance and advancement of christianity, it is unavoidable that some degree of despondency should be created. Still we will hope. We must hope, that listlessness on such an occasion will pass away, and that by determined united and vigorous efforts, persevered in unto the end, our country will be rescued from irreligion, and flourish as the garden of the Lord.

But let us take a more practical view of our subject. Without speculating as to the future, let us consider the present state of things. There are districts in our country, embracing a large population, in which there is not a *single* religious teacher. There is no district, not excepting the oldest, which is adequately supplied; in which many more ministers than it now has could not be usefully employed. Even in our wealthy cities, there are thousands among whom the domestic missionaries might labour with great benefit. Man *must* have some principles of conduct, for he is a thinking creature. If you do not instil good principles, those which are evil will occupy his heart. Here then is a mighty and rapidly increasing population, prepared to receive cheerless and profligate, and cruel scepticism; or scarcely less cruel and impious fanaticism and superstition. Alas, have not these malignant shoots already sprung up? *There was a time*, when the attempt to preach infidelity by a *single* zealot, was immediately put down by the unanimous voice of an indignant community. But it is not long since we heard that in that same city, the largest of our cities, New-York, the metropolis I may call it, of our extended country, there were several preachers against the bible, and not in that city only, but in other of our cities—public meetings are held on the Lord's day, to be instructed in, and do manifest the principles of impiety and immorality, and more, a society which has its depository, has been formed to propagate these principles by means of tracts and other publications. *There was a time* when the Sabbath day was remembered to be kept holy by those who called themselves christians, at least outwardly, respected by the mass of the community and protected and recommended by the laws of the land. But what a sad reverse. The distinction of holy time is more and more lost sight of—Christians, so called, violate it on the slightest pretext; law has not merely withdrawn its protection, but it permits and tempts, yea, commands its officers to labour on that day, as on the other

six, and public opinion decidedly favors the opinion, that the commercial prosperity of the country, is paramount to its religious and moral prosperity, and that therefore that the Sabbath however essential to these, must not in the least degree interfere with *that*. *There was a time* when christians preferred, (as the Lord hath appointed) to "reverence his *Sanctuary*," the holy temple, the house of his special presence, and to use his day (the Lord's day) for his service, but does not the preference now given by many, to groves and *secular* buildings for divine worship; and to religious services on week days, afford lamentable evidence that fanaticism has too many votaries among us. The consequence of these things, of these infidel efforts, of this desecration of the Lord's day, and disregard of the Lord's house, of being wise contrary to God's wisdom, is the increase of public crime, at least 25 per cent within the last 25 years, according to an estimate carefully made; the multiplication of defalcations, and bankruptcies, and what is worse, there being thought so little of, that the offenders are almost immediately restored to public favor and furnished with an opportunity of repeating their dishonest practices, making thereby a most vitiated state of public sentiment, and finally, the peculiarly declining state of religion, acknowledged in the reports of these most numerous denominations among us. We are driving the savages out of the land, and there is no danger of barbarism will again prevail. Our government, by the liberal reservations for schools and colleges, has wisely provided against *that* result. But is there no danger that heathenism may prevail? What is gained in a *moral* and religious point of view, by mere civilization, letters and the arts? Were the refined Romans less vicious, than the rude Goths and Vandals, by whom they were subjected? The young in too many places, are growing up ignorant of the gospel, it not hostile to it. Their fathers are daily becoming more and more averse or opposed to true religion, and pure morality. Unless the Gospel be carried to them, and urged upon their attention, what is to prevent their becoming pagans in every respect? That irreligion should prevail, even in a single village, of our privileged country, would be no small evil. What greater blessing can be bestowed upon any individual in this life, than the knowledge of redemption—the hope of glory—the means of virtue, and the means of escaping hell, and of gaining heaven? And how can you so effectually promote the peace and good order, and temporal prosperity of the social state, as by inculcating these principles of our divine moral teacher?

"As I have loved you, so love one another."

"As much as lieth in you, live peaceably with all men."

"Be content with such things as ye have."

"Obey magistrates; " not only for wrath, but for conscience sake.

"The Lord is in every place beholding the evil and the good, and there is not a thought in the heart but he knoweth it altogether."

"God hath appointed a day in which he will judge the world, and give to every man according to his deeds." "Six days shalt thou labor." "Let him labor, working, that he may have to give so him that needeth. What is the basis of social happiness, if it be not mutual affection; peace with those who are without, contentment, subordination and industry? What

restraint can you impose upon the evil heart, and what encouragement to well doing can you afford equal to those furnished by the doctrines of the divine Omnipresence, and the future judgment? The man whose conduct is released from the influence of these precepts, and these doctrines, cannot but be a dangerous member of society. Law cannot prevent the perpetration of crimes in the depth of the wilderness, where the cry of the victim cannot be heard, and his track cannot be discovered. Law is a restraint on vice, but it is no incentive to virtue. Law is weak unless it be strengthened by public opinion. There are many blemishes in our moral history, particularly in that of our new States, and they will become darker and darker, unless public opinion is rectified, natural conscience enlightened, and the pure morality of the Christian religion more generally inculcated.

Such are the facts, which we bring before you, for your special consideration. We prove to you that religion may be regarded as on the decline inasmuch as the disciples, the teachers and the altars of religion, are becoming fewer and fewer, in proportion to the growth of our country, and the Lord's day is less and less revered, and public crime more common. We prove to you that the votaries of infidelity and of fanaticism and of superstition have been constantly increasing, that they are a great host, and, in all human probability, will soon be a multitude which no man can number. We ask, if you are willing that christianity should be driven out of the land; or if you are willing that its consolations and hopes and purifying spirit and salvation and everlasting glories, should be denied to any one, the humblest of your fellow citizens? We would, (taking a much lower view of the subject,) ask if you are willing that the fair page of your country's history should be blotted by crimes which disgrace humanity; her reputation tarnished, like that of ancient Greece and Rome, by a defective morality, and a false religion; the tide of her prosperity turned aside by the vengeance of a justly offended Deity; and she *without* the chief felicity, and the chief glory of a community, the favor of God and his holy religion. We remind you that religion has not here those means of support, by which her cause has been greatly promoted in other countries; that her institutions among us have no other dependance, under God, than the goodness and good feelings of individuals in ~~her~~ private capacity. If her light continues to gladden many hearts, if it rises higher and higher with the destinies of our country; if its warm beams are ultimately felt in the West, as well as in the East, in the darkest and dreariest recesses, upon our mountains and our oceans; if in short, our beloved country (and scripture sanctions the love of country, our Lord Jesus Christ loved his country,) be saved from error, and raised to the utmost height of moral dignity, the instrument will be the zeal of the christian part of the community. My brethren, will you not do your part in bringing about this important result? Will you withdraw from or only coldly assist, in an undertaking, in which the welfare of so many of your fellow men, your own countrymen, is so deeply concerned? Shall our country remain satisfied with the creditable office of a *political* instructor to the nations? Shall

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she not aim at the higher glory of guiding men, by the light of her example into "the ways of pleasantness and the paths of peace?" Let no one be discouraged by the indifference of others, the contractedness of too many, the great disproportion between the means and the end to be accomplished; the various difficulties which past experience, or a weak faith may suggest. It will be acceptable to the Lord that you do *your part*. Your example will not be without its effect. Other christians will come forward, and if ultimately the whole christian community awake to a sense of their responsibility what a mighty phalanx to penetrate the ranks of error, and to go on conquering and to conquer. In the mean time, the voice of one, although there should be but one, crying in the wilderness, will not be in vain. It will console the afflicted. It will breathe hope to the dying. It may, under divine grace, turn many to righteousness, and bring them to glory. The temple which your liberality may plant in some destitute region, will be the most useful monument. It may move the passing traveller to seek another country, even an heavenly. And they who enjoy its privileges will find it an ark of rest and refreshment, and salvation; and will acknowledge you before their father in heaven as their best benefactor. It would be almost an imputation on your understandings and dispositions to urge this matter further. Brethren, take the statements now made, into serious consideration, and then determine for yourselves as christians; as philanthropists; as patriots, whether you have done your part to save your country from the dangers of infidelity; whether you have been remiss or not, in the discharge of the most important duty, which can be committed to a mortal,—that of communicating to his fellow men the knowledge of salvation; whether you ought or ought not, to be more active in the measures (which seem to be engaging christian solicitude more and more) for propagating the gospel; whether you have contributed to this great purpose in just proportion, to the *prosperity* with which God hath blessed you—whether you might not, by strict economy, enable yourselves to contribute yet more abundantly, and thus secure the self-satisfaction of well doing, the sublime enjoyment of charity to the soul, and the approbation of him who has said, "He that hath pity upon the poor, lendeth unto the Lord, and look what he layeth out, it shall be paid him again." And are they not *poor* in the worst sense, for whom we are pleading? There are some poor who are *rich in FAITH*, who are "*blessed*" because their's is the kingdom of heaven. But those for whom your bounty is now asked, are *rich in no respect*. It is temporal poverty which has removed them from the sepulchre of their fathers, and in their new homes they are living without that religion which can alone solace their hearts, and well prepare them for immortality. It is to you they look for christian sympathy and relief. Will you disappoint them? Will you withhold from them the words of eternal life, and the divinely appointed ordinances of religion? O consider that your money may be taken away from you, and if it be not, that you will cease to have any occasion for it. Apply it (while you can,) to the noblest of purposes, the only purpose which can render it of immortal value. Lay up with it treasures in heaven. By the pious use of it assist your brethren of man-

prosperity

kind to secure the means of knowledge, of virtue, of hope, of ineffable peace and never ending glory; and gain for yourselves the prayers of many ready to perish; and the favor of him who alone can effectually protect you in danger; comfort you in sorrow, and render you happy in this world, and in that which shall endure forever—who has promised that to the merciful, *he* will show mercy. “Be ye merciful,” that is, be beneficent, not to the good, not to your friends only, but *to all who need it*, even to your enemies, for that is the true meaning of *mercy*—do good not to the *body* only, but to the soul also, for mercy specially contemplates the sinful *soul*—and how high is the standard placed. “Be ye merciful, *as* your father in heaven is merciful.” Think of this, brethren. “*As* I have loved you *so* love one another. Your heavenly father has ~~forgiven, pardoned~~, and spared and blessed, and opened heaven to your view, and given his well beloved and only son to die for you, and his holy spirit to comfort and cheer you, and prepare you for felicity and glory everlasting; “be ye therefore merciful *as* your father in heaven is merciful.” But ought I not to add, this religion which we are calling on you to impart to others, do you value it yourselves? For it—its instruction—its worship—its sacraments—its opportunities of association with its ministers and members, would you as of course postpone all the advantages of wealth, honor and temporal gratification? A Jew being offered great improvement in his fortune, if he would remove to a distant land, instantly put the question, is there a Synagogue there? and being told there was not, he preferred to forego the temporal and retain his spiritual advantages. Christian art thou like minded? Is not the Gospel the pearl of great price, for which a man would wisely give all that he has? What is a man profited, if he shall gain the whole world and lose his soul, or what shall a man give in exchange for his soul?

FOR THE GOSPEL MESSENGER.

A SERMON ON THE CONSECRATION OF ST. PHILIP'S.*

1 Tim. iii. 15.—“The Church of the living God, the pillar and ground of the truth.”

When the Jews exchanged their simple tent of worship for their magnificent temple, peculiar and great were their gratitude to God, and their gladness of heart. Kindred are our emotions, brethren, on this auspicious day. Did not *they* then, and do not *we* now feel the full force of that pious exclamation.—“I was *glad*, when they said unto me, let us go into the house of the Lord.” Our holy and beautiful house has risen from its ashes. Our pleasant things are restored. In the most essential particulars, (the organ perhaps excepted) we are in our former position. Let us recognize the good providence, and grace of the Supreme. Let us adore and praise him, who prevented despondency; awakened and quickened zeal; directed energy; furnished ability; and has brought our work to this happy consummation. When, and where have we had such a combination of pleasant recollections, reflections and anticipations,

* Part of this Sermon was preached on the day of the consecration, (Nov. 9, 1838.) and the remainder on a subsequent Sunday. A few paragraphs now published were omitted in the delivery to save time.

Pardon

as those which to-day occupy our minds, and warm our hearts? All the *earthly* things thou canst desire, are not to be compared unto the satisfactions of this day. No money could purchase them. "Praise the Lord, O my soul, and all that is within me, praise his holy name." "O ye priests of the Lord—O ye servants of the Lord—O ye spirits and souls of the righteous, bless ye the Lord: praise him, and magnify him for ever."

Your ministers had your entire sympathy, (let me embrace the occasion to thank you for it) in the days of our mourning, and I am sure we shall have it on this day of rejoicing and devout thankfulness. But to recur to our text. "The Church, &c." The word Church is here used, in the same sense, in which it is in the Apostle's creed, to denote a *society*. The date of this society is the date of the offer of reconciliation, through the divine Redeemer, made by God, to our first parents. That Adam and Eve accepted the offer by becoming members of this divine association is presumed, but not certainly known. Abel appears to have made a covenant with God by sacrifice,* and it is probable therefore, was a member of this holy society, and it is as probable that Cain refused to comply with the prescribed terms of admission into it, and therefore was not a member, and also that his descendants generally remained out of the society of which we are speaking. With respect to the *posterity* of the third son of Noah, (Seth) we read, of Enos and others they called "themselves by the name of the Lord,"† (as in a later day the disciples were called after the name of Christ‡) of Enoch, "he walked with God," and of Noah, "he was a just man and perfect in his generations." It is a fair inference therefore that Seth's family in general, were members of the Church of God. The "son's of God," which is only another name for the members of the Church,|| married the daughters of men, that is, those who were not members, and the consequence is *thus* set forth, "the wickedness of man was great." "But Noah found grace in the eyes of the Lord. And God said unto Noah, the end of all flesh is come before me, but with thee will I establish my covenant; and thou shalt come into the ark, thou and thy sons and thy wife, and thy son's wives with thee—and every living substance was destroyed which was upon the face of the ground—and Noah only remained alive and they that were with him in the ark." The society of God was *thus* reduced to four families. Few indeed were its members, but they were all mankind. O that this second father of the human race and his children's children, even to the remotest posterity, had continued in this "holy fellowship." Who of mankind, continued in the society, who refused to enter it, or to introduce their infants into it, we are not distinctly informed, but the transaction at Babel shows that the majority did withdraw, and that the holy society though it never became extinct,|| numbered at that period very few members. The gospel, says St. Paul,** was preached unto Abraham, he, his wife Sarah, and his nephew Lot, and "the souls they had gotten in Haram,†† (that is his servants, for he had then no child) and Melchizedek,‡‡ were some among

* Psalm l. 5, compared with Gen. iv. 5. † Gen. iv. 26, see marginal translation.

‡ Acts xi. 26. || See the 2d answer on the "Catechism." § Acts ii. 42. ¶ Matt. xvi. 18. ** Gal. iii. 8. †† Gen. xii. 5, ‡‡ Ibid. xiv. 18.

those whom the Church then claimed as members. Whether membership at this early date had a *token* or badge, as afterwards was first circumcision and then baptism, and what it was the scriptures do not inform us. But now we enter upon a remarkable era in the Church, it may be called its second era, as the call to Noah may be its first era.

As Noah and his family had been, so Abram and his were now to be *separated* from the mass of mankind. The Almighty says to the latter almost in the same words as those he addressed to the former:—"I will establish my covenant between me and thee, and thy seed after thee."* Acceptance of the covenant, on the part of the former, was to be signified by entering into the ark, a visible token of God's favor. Acceptance of the covenant on the part of the latter, was to be signified by receiving circumcision, a visible token also of God's favor. But I repeat, what were the visible tokens of entering into covenant with God, or becoming members of his society, *prior* to the institution of circumcision, (the case of Noah excepted) we are not informed; but that there were such, we cannot doubt, for to enter a visible society necessarily implies some visible act. In the Church of God, at the date at which we have arrived, were Abraham and Sarah, (both of whom now took new names,† as the believer at the present day does, when by baptism he becomes a member of the Church) and all that were born in his house, and all that were bought with his money.‡ We have remarked, that the moral corruption which was the occasion of the deluge, had its origin in the marriages of believers with unbelievers, and we find therefore, that Abraham was especially careful that Isaac, as afterwards Isaac was that Jacob, should take a wife from a family which were members of the Church. Whether the descendants of Ishmael and of Esau, many or few of them, continued in the Church, into which these their progenitors had been introduced, is uncertain; but we know that the descendants in general of Abraham's second son, Isaac, and Isaac's second son, Jacob, did so; and that their families soon grew into the Hebrew nation, who, and their proselytes, constituted the Church of God from Moses' time to that of the Messiah. On *his* arrival, the holy society which we have thus rapidly traced from the fall of man, which rendered it necessary, received a great accession of members, for as formerly, it only received and welcomed, now it went forth to seek, and to invite men to its fraternity.

I. A society implies a purpose or purposes. "The Church, says our text, is the pillar of the truth." Its purpose is to uphold the truth. It bears to the truth the same relation which the pillar does to the building—the ground work, or foundation to the whole structure. Truth came from God, in a more particular manner, from the Son of God, who says of himself, "I am the truth;" and the Church sustains truth as the foundation does the house; and makes truth more conspicuous, attracts observation to it, and thus renders it more generally known and considered and admired and valued, even as the pillar not only strengthens, but is the ornament of the edifice, and attracts attention to it, and increases estimation of it. God hath so ordered it, that religious truth should lean, stay, depend upon his Church, even as a house does on its

* Gen. xvii. 7,—the blessings were spiritual. † Gen. xvii. 5, 15. ‡ Gen. xvii. 12.

foundation and pillar. This purpose, the establishment of truth on the earth, or to change the metaphor, the planting and cultivating of truth among men; or to drop figure, the preservation of it where it is known, the making it known where it is not, or as St. Paul expresses it, "the perfecting of the Saints;"* and "the work of the ministry:" such are the purposes for which was divinely instituted this holy society—holy in respect to its author—its purposes; some at least of its members; and its final destiny. Edifying the body of Christ, that is the members of the Church, that they may all come as near as possible to the measure of the stature of his fullness; and making known his saving health to all nations; in other words, the growth in grace, and in the knowledge of our Lord Jesus Christ, of those *within* her pale, and the conversion to his faith and obedience of those who are without it—such are the grand purposes for which the Church was instituted—such the duties charged upon this holy society by the divine founder and governor. The holy society is to carry on the work of Christ on the earth, which he began in person. *He* came to bring life and immortality to light—to bear witness to the truth. And is not his Church the light of the world, and is it not its commission to teach all nations? *He* came, saying, "Repent ye, and believe the Gospel," and were not these the great lessons of the first, as they should be of all the preachers of his Church, viz: "repentance towards God, and faith in our Lord Jesus Christ?" *He* laboured and prayed for his disciples, that their faith might not fail,† and that they might be sanctified‡ more and more; and when *he* ascended on high, did not the same duty devolve on his Church, viz: the edifying of the body of Christ, or the perfecting of the saints?|| *He* came into this world to save sinners, and to bring them to glory. And will not the Church with God's word as a chart, and his means of that *grace*, without which nothing could be done, be acknowledged hereafter as his agent in bringing men to the Church in heaven,§ and so from glory to glory?¶ In fact the Church on earth is the type of the Church in heaven, their employments the same, viz: devotion and charity and their fellowship the same, viz: with God, and angels and saints.—Say not, we attribute too much to the *Church*. If it be at all instrumental of man's conversion and religious advancement, it must be of his salvation and final glory.** *Is not* the Church on earth the school for the outer court of the Church triumphant—the general assembly and Church of the first born on Mount Zion, in the city of the living God, the heavenly Jerusalem—that glorious Church which is holy, and without any the least blemish?†† *Is it not* the building fitly framed together in this mortal state which groweth unto the holy temple,‡‡ for the habitation of God and of an innumerable company of angels, and of the spirits of just men made perfect? *Is it not* the office of the Church to make ready a people prepared for the Lord|||| in glory? "All scripture, (we are told) is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all

* Eph. iv. 12. † Luke xxii. 32. ‡ John xvii. 17. || Eph. iv. 12. § Heb. xii. 23. ¶ 2 Cor. iii. 18. ** 1 Tim. i. 15. Heb. xi. 10. †† Eph. v. 27. ‡‡ Eph. ii. 21. Heb. xii. 22. ||| Luke i. 17.

good works.* Profitable for the same purposes is the holy society, which God has founded, and preserves on earth, not that the Bible is to be used separately from the Church, for it conducts men to that Church and requires them to keep with it; nor is the society to act without the bible, for by this divinely inspired book, are the lessons and measures of that Church to be tested, for says our VIth Article, "Whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

The Church then, is both the light, and the salt of the earth, that is, not a mere instructor—but a helper, *to those who are without*, by its prayers for their conversion, and by its sacrament of baptism, which conveys to them the influence of God's holy spirit, (for saith Scripture, "be baptized, every one of you, and ye shall receive the gift of the Holy Ghost,") and admits them to all its privileges present and future. It is a *helper* also to its members, by its prayers for their advancement, by its ordinance of confirmation, and its sacrament of the Lord's Supper, by all of which, more and more of the influences of the Holy Ghost; his light, strength and consolation are conveyed to the soul. It is, I repeat, the divinely appointed agent not merely to teach, but also to convert, and edify; inasmuch as by the means of grace administered in the Church, the grace essential to conversion and edification, is received. Such then is the divine plan for supporting and extending Christianity. Men have no right to lay it aside. And if they had a *right*, it would be unwise to exercise it. Whenever they have, they have exemplified not only their impiety, or ignorance, but their want of sense. "Christianity," says Warburton, "unsupported by institutions, runs into mysticism and fanaticism." By an institution I mean something fixed, which speaks through the eyes, as for example, a sacrament, the holy volume, stated worship, a liturgy, a Church building, systematic instruction, a settled ministry, stated preaching, and catechising, a religious school, a religious library, *that* which teaches and moves steadily and not occasionally, and uses other means than the voice. All experience shows that institutions are the great means of sustaining and disseminating principles. They speak an universal language; they speak without intermission; and continue to speak long after their founders are in the grave, to generation after generation, and thus their lessons are enforced by all the claims of antiquity. It was not to his apostles, and other ministers, particularly, but to his disciples *generally*, that our Lord said, "Ye are the light of the world." "Ye are the salt of the earth." The Church, by its very design, the society, the institution itself, independent of the teachings of its ministers, and the example of its members individually; in its collective capacity is an instructor of mankind, at least in those great fundamental truths that there is a life beyond the grave, and a judgment to come, and by its title the Church of *Christ*, it teaches that they own him, even the Lord's anointed, and invite others to do the same, as their founder, their governor, and their guide to heaven. And hence, St. Paul says, there might be *known by the Church*, the manifold wisdom of God.† While it thus benefits those who are without, in its collec-

* 2 Tim. iii. 15. † Ephes. iii. 10.

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 tive capacity, it benefits its *members* by mutual sympathy. "If one member suffer all the members suffer with it, or if one member be honored, all the members rejoice with it."* By mutual prayer: "If two of you shall agree on earth, touching any thing they shall ask, it shall be done for them of my father in heaven;"† and by mutual instruction, for though public instruction is the prerogative of its officers, the lowest member may privately counsel the highest, and refer him to their common standards the Bible, and the laws of the Church, and moreover, the ordinances are so many teachers, for example, does not the act of public prayer teach men's collective dependence on God; baptism, the depravity of human nature, and its remedy in divine grace; confirmation, the necessity of grace to perseverance in duty; the Lord's Supper, the great doctrine of the atonement; the ordinance of preaching, that God has appointed a ministry; and church music, that each and every faculty ought to be consecrated to the divine service. These lessons are not the less impressive for being received, through the eyes not the ears, and conveyed by signs, not by words. I repeat, the Church *collectively*, not merely its ministers by their public teachings, its members by their example and private teachings, but the Church as a body or society, is an instructor and helper—instructs by signs, and ministers or helps to conversion and edification by the public means of grace. As every association by its existence and title, teaches some truths; admonishes of some negligences, and animates to certain duties; so the society which we call the Church. As a *Missionary Society* teaches that one thing is needful; reproves for past neglect of the souls of men, and encourages to spread the Gospel; so the Church, but besides, for it has another purpose, the welfare of its own members, it calls men, by its very existence, to set their affections on things above, and to seek happiness here and hereafter, through the gospel. As in early times, God called men to his service and to perseverance in it, by his own voice, or by special messengers, for thus were called Adam, Noah, Abraham and the twelve Apostles; now he calls them, *by that permanent institution, his holy Society* which takes up the language of its divine Lord saying, "Come unto me all ye that labor and are heavy laden (i. e. under spiritual bondage and fear) and "I will give you rest," while it addresses its members thus: "Will ye also go away?‡ Beware lest ye also being led away with the error of the wicked, fall from your own steadfastness, but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

7
 II. A Society implies officers. The building fitly framed together,|| has prominent parts, its corner stone,§ (so Christ is called) its foundation, (so apostles and prophets in general are called) its pillars, so denominated are certain individuals, James, Cephas and John.|| God is not only the founder of the Church, hence called the Church of the living God, but he is its supreme governor, or in scripture language, "King of Saints."** He who is one with the father, even our Lord Jesus Christ, calls it also *his Church*, declares himself its supreme defender, "the gates hell shall not prevail against it,"†† and he is its supreme governor, "Christ is the head of the Church,"‡‡ *he* is the chief Shep-

* 1 Cor. xii. 26. † Matt. xviii. 20. ‡ 2 Peter iii. 17. || Ephes. ii. 21. § Eph. ii. 20. || Gal. ii. 9. ** Rev. xv. 3. †† Matt. xvi. 18. ‡‡ Ephs. v. 23.

herd and Bishop of souls,* the Church is subject unto Christ." The Holy Ghost also is supreme governor of the Church, for into his name with that of the other persons of the Trinity its members are baptized; and we find, ministers charged to "feed the Church of God, over which the Holy Ghost had made them overseers,"† we find some forbidden of the Holy Ghost to preach,‡ and by the same Holy Ghost the Churches are admonished. "Hear what the *spirit* saith unto the Churches: "|| Explicit then, is the testimony of Holy Scripture, that the supreme ruler of the Holy Society of which we are speaking, is God the Father, the Son, and the Holy Ghost. But all the members have not the *same* office:§ "God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles," &c.|| Officers of *various* grades have been appointed by him, from the beginning, of and for this Society. At first the presiding officer was the father in each family. While the Church was limited to a few families; Adam, Noah, Abraham, Isaac and Jacob, were successively the heads of it, and therefore it was appropriately called the patriarchal Church. The elder brother appears to have been the officer *next* in grade to the father, for Esau had a spiritual distinction, above Jacob, until he sold it: Reuben above his eleven brethren, until he forfeited it by crime, and Ephraim above Manasseh, until God was pleased to order it otherwise. In the *Hebrew Church*, the officers were first the High Priest, next Priests, of which order there were many, and thirdly Levites in which order the number was great. In the Christian Church, the officers were of *three* grades. In the first was our Lord Jesus Christ, while he was on the earth, who is called "the great High Priest,†† the Bishop.‡‡ In the second, the twelve Apostles; and in the third, the seventy disciples.|||| After his ascension, the three orders consisted of, first the Apostles, to whom our Lord when about to ascend, said, "As my father hath sent me, so send I you;"§§ secondarily, the elders or presbyters, whom we read were ordained in every church;¶¶ and thirdly the deacons, of the ordination of the first seven of whom by the twelve Apostles, we have an account in the 6th chapter of the Acts. Clement, a father of the Church, in his epistle to the Church at Corinth, written about A. D. 96, while some of the Apostles were yet living, speaks of these three classes of officers thus: "For the Chief Priest has his proper services, and to the Priests their proper place is appointed; and to the Levites their proper ministers." Ignatius, (a disciple of St. John,) who was martyred, A. D. 107, refers to these three orders, under other names (but names of course cannot affect the substance of the question) thus: "See that ye all follow your Bishop,—and the Presbytery—and reverence the Deacons." Jerome, in the fourth century, writes, "That which Aaron, and his sons, and the Levites were in the Temple, let Bishops, Presbyters, and Deacons claim to themselves in the Church." As in all Societies, the objects are to be *primarily* attended to by the *officers*; so in the Church. And not only does propriety dictate this course, but God has been pleased to assign some administrations exclusively to the officers in his Church, some to this, and some to that class of these officers. For example, the pre-

* 1 Peter ii. 25, and v. 4. † Acts xx. 28. ‡ Acts xvi. 7. § Rev. iii. 6. ¶ Rom. xii. 4. ¶¶ 1 Cor. xii. 28. See also Ephs. iv. 11. †† Heb. iv. 14. ‡‡ 1 Pet. ii. 25. |||| Luke x. 1. §§ John xx. 21. ¶¶ Acts xiv. 23.

precedent of the primitive Church, shows that confirmation was exclusively to be administered by the Bishop—and both precedent and precept that ordination was so. On the same ground of ~~precedent and practice~~, we learn that the Lord's Supper was exclusively to be administered by a Bishop, or a Presbyter; and baptism by them, or by a Deacon. The public teaching, commonly called preaching, that is, by reading the word of God and by sermons, and the leading in devotion in the assembly are also, in the light of Old and New Testament instruction and example, *peculiar* functions of a minister. But the great objects of the holy society, as they should be near the heart of every member, so he or she is bound *to co-operate with the officers*, and do all that it is lawful for any member to do, for the attainment and security of these objects. Invaluable to the world and to the Church, are those offices (which the private member is permitted to exercise) of leading the devotions of the family—of teaching the Gospel by catechising, and otherwise at home and in the daily and Sunday School; and of counselling, in familiar conversation the companion and acquaintance. And who is there that might not greatly contribute to the cause of conversion and edification, by his or her private *prayers*; by contributions for missionary purposes, and by a life which declares, and recommends christian truth and duty? Such services are not only useful, but indispensable. “The eye cannot say unto the hand I have no need of thee: nor again, the head to the feet I have no need of you.” Nay much more, those members of the body, which seem to be more feeble are *necessary*?† How necessary were the teaching and discipline of that pious mother, and grandmother, (Eunice and Lois) which under God planted in Timothy the “unfeigned faith”‡ in Christ. And how necessary to the Church, in whose cause he was so eloquent and learned, was it that Aquila and Priscilla should have taken Paul unto them, and expounded unto him the way of God.” They are private members, as laymen or a lay-woman, whom St. Paul honors by calling them his helpers.

III. A Society implies *times* for its meetings. In *process of time*, that is, “at the end of days,”|| Cain brought an offering to the Lord, and Abel he also brought. But we have a still earlier intimation of the will of God, that there should be a time more especially appropriated to religious duties, in these words of *his*, immediately after the creation, “God blessed the *seventh* day and sanctified it.” As in the Mosaic age, the holy society assembled on every Sabbath day, and on the other days which were peculiar to the believers of that age; so in the Christian age, the holy society assembled for worship and instruction on the first day of the week, that is, on the Christian Sabbath, a divinely appointed institution, and also on other days, at the Advent, Easter and Whitsun seasons, and on the days commemorative of Apostles, Martyrs, and Saints. The obligation of this custom, so far as the observance of the weekly holy day is concerned is unquestionable; and the expediency of commemorating the great events and lives of the Christian history, on set days, is vindicated by the common sense of mankind, (who adopt the custom in reference to civil history and biography) and by the long experience of the great

* Matt. v. 16. † 1 Cor. xii. 21. ‡ 2 Tim. i. 5. || Marginal translation, Gen. iv. 3.

majority of Christians of its utility in imparting knowledge, assisting the memory, and affecting the heart.

(To be continued.)

NOTICES OF NEW PUBLICATIONS.

Sermon preached at the opening of the General Convention, of the Protestant Episcopal Church, in Philadelphia. Sept. 5th, 1838., by the Rt. Rev. Wm. Meade, D. D., Assistant Bishop of Virginia.—There are in this discourse many just and admirable, and seasonable remarks. Nothing can be better than the contrast between natural and moral science, *this* stable as its divine author, *that* open to improvement as is man in skill and knowledge, and we wish we had space for a larger extract than the following:—"We may delight ourselves in the thought beforehand, in the thought (so confidently encouraged by a philosopher of the day) that ere long Missionaries and Bibles in ample abundance will ascend the regions of air, and on the swift wings of the wind, in safe aerial arks, sail over Christian lands and alight, as so many angels from heaven, among the inhabitants of Thibet and Tartary, China and Hindostan." "But did not the darkness pass away, and the true light come in him who brought life and immortality to light by the Gospel? Are not Christians the children of the light and of the day? Where is the intimation of some new dispensation of more glorious light on this side of heaven? Brethren, this is not a subject for bold or curious speculation. Let men cultivate the arts and sciences to the utmost—let them if they please, attempt aerial flights—let them make all manner of experiments, and imagine all manner of theories on every subject under heaven—save one—but when they approach that, let them take their shoes from off their feet, for the ground is holy." Respecting our liturgy, as emphatically stamped with the doctrine of the atonement, we have this clear statement and striking illustration: "Our prayers are many though forming one service, being broken into short expressive collects, and always conclude with the name of the blessed Saviour. Just so was it in the primitive liturgies. One only plea was put up, and that plea was mercy through Christ. Through thy Christ, for thy Christ's sake, were the last words of every prayer, except such as were offered up immediately to the Son himself, as in the prayer of St. Chrysostom, the last of our service, which was addressed to the Son himself. This is a most blessed feature in our service and was in theirs. It was a strict compliance with the Saviour's direction that we should ask for every thing in his name. The Church seems fearful to utter many words in prayer, to put up more than one or two petitions without stopping and mentioning the name of God's dear Son, and entreating his intercession. What an effectual method of impressing this great doctrine on the heart." "It is said that a certain builder being engaged to construct a large and splendid temple, resolved to perpetuate his name, not by engraving on one of the stones or pillars, but so arranging all the parts of the front thereof, the windows, doors, projections, recesses, etc., that when the whole was finished, to the astonishment of all, there was the name of the architect set forth in bold relief,

and so incorporated with the house that both must stand or fall together. So has this great truth been interwoven with the liturgy and offices of the Church, that to obliterate it, you must destroy the whole." Of the Lord's prayer we are well reminded "this was the very beginning of all Christian liturgies. On this as a foundation were they built, the superstructures rising gradually and variously in the different churches planted by the apostles. But the foundation was never forgotten or removed. When we use these words in our various services, sometimes again and again on the same Sabbath, can we otherwise than think with emotions of gratitude to its author of that communion of the hearts of the faithful produced by the use of these same words for eighteen centuries every day, every hour, by the countless myriads that have uttered them? Is it not probable that more true prayer has gone up to heaven through the medium of these few words than of any or other forms ever used among men?" Whose heart does not respond to this patriotic and pious sentiment? "Though it may be impossible for our ecclesiastical union to survive that political severance sometimes so fearfully threatened, yet who shall say, but that our happy meetings here, from all parts of our land, and our union at all times in so many things which bind hearts together before the throne of heaven, may not under God postpone that day of political disunion, and the church, instead of being sustained and kept together by the state, be the means of supporting for a while her sinking pillars, her tottering walls?" In favor of *Christian* instruction in our schools, we are happy to notice this remark: "Much has been done in these latter days in our blessed Sunday Schools for the younger children. But what is all this compared to the constant, daily, systematic thorough instruction of the Christian youth in the catechetical schools of primitive times? What all done by ministers and others compared with the careful, prayerful, long-continued instruction of candidates for baptism? O that all our schools and colleges could be baptized, as they were, with the Holy Ghost! O that we were once more in that good old path in which the children of the faithful were trained for heaven! Never shall we have that great army of preachers without which the hosts of hell will not be vanquished, until our schools are consecrated to the Lord and used as nurseries for young soldiers of the cross."

The relaxations to which Christians are invited, by a regard to health, the taste for social intercourse, and good will to their fellows are too often *abused* by excess; by forgetfulness while partaking of them, of him who giveth us all our enjoyments; and by postponing to them the care of the soul, and the Bishop's warning is as seasonable, as it is discriminating. "Few comparatively are those who will so far oppose public sentiment, so mortify the ministers of God, so grieve the best friends of religion and the Church, so give occasion to its enemies to triumph, as to frequent and encourage places or scenes of ungodly mirth. Those few, even if not so far transgressing the letter of the law as to subject themselves to the discipline of the Church, will yet for violating its spirit, only render themselves the more objects of remark and condemnation. But to them would we say, lifting up our voice, if it were possible, so as to be heard through all the borders of our Zion, where is your love for religion, for the Church of God, for our special branch of it, that you

will consent still to keep up this old reproach, that by your example you will drive the humble and pious inquirer to some other fold, yea, that you are so acting that some of your own children, perhaps, if ever the grace of God shall take possession of their hearts, may renounce the church of their parents and blame you for the deed? I will only add, that of all the churches in the land ours is that one whose members and ministers ought to be most particular and faithful as to these things of which I speak." He has done the church service by introducing to notice several canons of the primitive Church, which show that while she did not, in a puritanic or ascetic spirit frown upon all worldly pleasures, yet she was decided in reprobating those which are sinful—the amusements of "*a wicked world*," and "*the sinful* lusts of the flesh." In these canons, the spending time in dice, and drinking, reading lewd books, gazing at fine shows, frequenting theatres, or spectacles against *modesty*, great eating and drinking bouts, *wanton* dancings, &c. are prohibited, especially to clergymen. But there is no part of this sermon which delighted us more than this reference to our "*father church*." "In all our expectations and hopes, and efforts for our beloved Church, we shall be greatly encouraged by casting a filial eye towards the Church of our fathers. Ever eventful and deeply interesting has been her history. In the midst of foes, various, numerous and violent, who have ever sought and prophesied her downfall, she yet survives, yet lives on the soil which was enriched by the blood of her martyrs, where she has long stood, the mightiest bulwark of the reformation, the right arm of the Lord, which he stretched forth in defence of his persecuted truth. Never were her foes more numerous, or more violent, or the weapons of their warfare more deadly, than at the present time. But never were her friends more true and more united, and never did the Lord appear more clearly on her side to fight her battles. Not with armies and fleets, not with treasures of silver and gold not with edicts of kings and parliaments does he come forth to her rescue, but he comes in the spirit of holiness, putting new life and zeal into all orders of her ministers and ranks of her friends; he comes in that noble spirit of liberality which pours its annual millions of voluntary contributions into the hands of those devoted ones who are building churches at home and sending missionaries abroad, and are resolved to leave nothing undone which shall make the church of our forefathers a praise to him on the earth. She exhibits to the world the uncommon spectacle of a church without revolution, renewing herself unto greater zeal and holiness, rapidly improving in the character of her clergy, and bidding fair to command the increasing veneration of the good and pious of every name. Her enemies may assail her outworks, may prostrate some of them to the ground, may seize upon her treasures with sacrilegious hands, may rob the Lord of his revenues, but the citadel is safe; for the spirit of the Lord is there. Let us seek to follow her noble example, by a faithful adherence to the spirit of our articles and services, avoiding whatever deserves to be lamented in her, the result of human infirmity and of those peculiar disadvantages under which she has ever laboured."

The inexpediency of sermonizing on the divine decrees, cannot be questioned by any sober minded man, and the uselessness of these Calvin-

istic researches is well set forth by this anecdote: "The author of this sermon was acquainted, while at College, with a young licensed minister of very superior talents, who was much given to speculation on the divine decrees and those subjects connected with the same. That gentleman has since, by the force of his commanding talents and great worth, held high stations in the literary world, and still continues to do so. It was the lot of the author to meet with him a few years since, when the old subject came under consideration, and the able divine, and accomplished scholar, and acute reasoner, made the following statement: "After we parted I continued passionately devoted to the study of those subjects, and was satisfied that I could master them thoroughly, and present to the world a clear exhibition of them. I gave myself up to them almost entirely for ten years, still resolving to understand them; but at the end of ten years, I found myself in utter darkness, without any fixed opinion or belief on the subject. I then laid them aside entirely, and now never read or think about them. I have but one answer to all who ask my opinion, and that is, 'I know nothing about them.'"

There are some sentences in this discourse, (they are few, very few) which we wished had not been, because they may be misunderstood, and so encourage opinions and practices which in our humble judgment, are erroneous and irregular, and which therefore no Bishop can intend to countenance. We quote, "our Bishops are preachers of the gospel, like the primitive Bishops, may they be the chief preachers." Preaching is an office common to *all* ministers, and we see no reason why a Bishop should preach more frequently than a Presbyter or Deacon. Indred as he has "the care of all the churches," and duties *peculiar* to his office, we think he might reasonably be excused, if he preached less frequently than the inferior ministers, who perhaps can preach as well, and have more time to prepare and deliver sermons. We know of no testimony that the seventy or the seven deacons preached less frequently than the Apostles, or that in the Church of the early ages, the Bishops were the most frequent preachers. It is well known that in the Church of England, the Bishops however frequently seen in the pulpit, while they were presbyters, when raised to the highest office, yield it very much to the inferior clergy, who having less to do, and besides, being younger men, are physically better able to preach impressively than they are in whom age has impaired the voice, and damped the energy and vivacity. No reflection on these men, equally eminent for their wisdom and piety, could possibly have been intended, and yet the passage we have quoted above, may so be misunderstood, not only here but in Great Britain. We are in favor of a Bishop giving his chief attention to the functions peculiar to his high office, those of chief jurisdiction, ordination, &c. To qualify him well to discharge these, he must be learned, and diligent in travelling from Church to Church, and in examining candidates for the ministry. Suppose our late eminent senior Bishop had been less of a student, and more of a preacher, would he have been so able a legislator, so judicious a governor, so discriminating a theologian, so well qualified to lead the Convention, to advise the pastors, to examine the candidates, in one word, so good a Bishop? We think not, and therefore we would say, that the Bishops should be "not the chief preachers"

but the chief legislators, rulers, directors of the young, and we add, authors in our church. Was not our late presiding Bishop emphatically our chief *author*? Who would exchange his learned and profound pastoral letters, charges and addresses for folios of sermons unprinted or printed?

The Reviewer thinks, and is not alone in this opinion, for it has been expressed by many able men, in our own and father land, that it is one of the errors of the age to overrate preaching; to make it, as the British Critic has remarked, a sort of third sacrament. Preaching in some of the Churches of other denominations, has entirely superseded the reading of the Bible and caused prayer to be so undervalued, that it occupies scarcely a fourth part of the time passed in the sanctuary; and the people cannot be induced to attend, unless they are assured that prayer will be accompanied with a sermon or an address. Let the observer notice too, the listlessness, if not impatience while the one part of the service, the devotional, is going on. Other modes of instruction too, (viz: catechising, and reading the commandments and other portions of the word of God) are disparaged, if they be not entirely set aside by reason of the undue importance attached to sermonizing. In the former age if as we are told, preaching was *undervalued*; then was indeed a time to raise it to its proper place, among the ordinances of God; but *now* when it is (as it seems to us) over valued, placed above sacraments and prayers, and the teachings from the very Bible and by the Catechism, surely it cannot be seasonable to recommend, or to seem to recommend, more frequent preaching, and the introduction of the practice of two or more sermons instead of one on an occasion of public worship. We quote, the words to which we would invite attention. "The word preached, was from many preachers, the one confirming what the other said, and the Bishops crowning all with the word of exhortation." Is it intended to recommend that there should be *three* sermons? Would not the effect be to set aside, or mutilate the liturgy? Of course this part of the sermon before us, must have been intended for the law makers, (the Convention) for unless the rubric be altered, we see no authority for more than "the (that is one) sermon." Suppose it were so, that in the primitive Church, "two or three sermons were preached in succession to the same assembly"—there might have been reasons then which do not apply now, and at least there was no law or custom of the Church forbidding it. The fact (if it were so, for we have no time to look into all the authorities) must have been known to the framers of our ecclesiastical polity, but they were not influenced by it. The order of the Church of England from time immemorial has been "one sermon," and indeed there was a time, when there was no sermon in the afternoon, but only divine service, and so it was and continues to be on Saint'-days and prayer days. Dissenters we know favor two or three sermons one after the other, and hence their large pulpits to accommodate two or more, whereas our pulpits are made to suit one only, thus illustrating the sense of the Church on the subject. If any of our clergy have taken up this custom, they have departed from the usage and law of the Church, and we deeply regret that the sentence quoted above, and the historical references in a note to the sermon, should seem to sanction their irregu-

larity. The sober, dignified, existing custom as to the sermon in our Churches, on both sides of the Atlantic is an "old path," in which it is hoped we shall continue to walk, and *if* there be an older in some other region, under other circumstances, we have only to say our's is old enough, and a good way.

The Bishop strongly recommends Foreign Missions, or as he expresses it a turning to the Gentiles. But he very properly states that St. Paul "preached *first* to the lost sheep of Israel," and "when they judged themselves unworthy of eternal life, and put the gospel away from them, *then* said he, lo! we turn to the Gentiles." The same course will, we trust be pursued by our Church, viz : first send its missionaries to our fellow Christians who are without ministers and of course without sacraments, for we are told to do good "especially to them who are of the household of faith,"—next, to look to our heathen or gentile fellow citizens, because our great exemplar came first "to his own" (i. e. his own countrymen according to the flesh) and because we read in Holy Scripture "He that provideth not for his own (that is those allied to him by consanguinity, affiance, vicinity and common country) hath denied the faith and is worse than an infidel ; and thirdly to provide for the spiritual wants of foreigners. We cannot suppose that the Bishop would have the destitute brethren, and the heathen in our own land passed over, but only that if the resources of the Church admit, our charity should extend beyond home and embrace field after field in foreign parts.

The Old Testament, arranged in Historical and Chronological order, (on the basis of Lightfoot's Chronicle) in such a manner, that the Books, Chapters, Psalms, Prophecies, etc. etc. may be read as One Connected History, in the words of the Authorised Translation. With Notes and Copious Indexes. By the Rev. George Townsend, M. A., Prebendary of Durham, and Vicar of Northumberland. Revised, Punctuated, Divided into Paragraphs, and Parallelisms, Italic Words Re-examined, a Choice and Copious Selection of References given, etc. By the Rev. T. W. Coit, D. D. Late President of Transylvania University.

The New Testament, Arranged in Historical and Chronological order, with Copious Notes on the Principal Subjects in Theology ; The Gospels on the basis of the Harmonies of Lightfoot, Doddridge, Pillington, Newcome, and Michaleis ; The Account of the Resurrection on the Authorities of West, Townson, and Cranfield ; The Epistles are inserted in their places, and divided according to the Apostle's Arguments. By the Rev. George Townsend, M. A., etc., and the whole Revised, divided into Paragraphs, Punctuated according to the best Critical Texts, the Italic words re-examined, Passages and words of doubtful authority marked, a Choice and Copious Selection of Parallel Passages given, etc.—By the Rev. T. W. Coit, ect.—We have copied the title of this valuable work at full length, as containing the best explanation of its plan and object which we are able to give in so few words. Our readers will understand that it is THE BIBLE, in the words of our common English Translation. But the events recorded in the Bible, are here arranged according to the order of time, in which they are either known or supposed to have occurred, and the Books, Chapters, Psalms, Prophecies,

etc., are so transposed and intermingled, as to correspond with the order of succession, in which they are understood to have been originally revealed and recorded. The peculiar excellence of this edition of the Bible consists in its arrangement.

On the whole, we regard Townsend's arrangement of the Bible as one of the most important and useful publications, which we have been invited to examine. To the enterprising publishers we tender our cordial thanks for the favor they have conferred on the American Churches and especially that they have furnished this standard work in a style so worthy the Boston press, and at a price which will enable individuals and families of moderate means to possess it. We commend it to our readers of every class,—to ministers, to the conductors of Bible classes and to the families that call on the name of the Lord. It is, *THE BIBLE ITS OWN INTERPRETER.*—*American Biblical Repository.*

SELECTIONS.

Messrs. Editors,—In the "Episcopal Recorder," for March 4, is the following admirable article, which some of your readers have doubtless seen before, but which all may read again and again with profit, and it deserves to be placed on your pages as one of the land marks for Churchmen.

BISHOP WHITE'S VIEWS,

Being an Extract from an address to the Convention of Pennsylvania.

There is a subject on which your Bishop wishes to record his opinion, matured by the long experience of his ministry, and acted on by him, as he thinks, to the advantage of the Church. It is the conduct becoming us towards those of our fellow Christians who are severed from us by diversity of worship or discipline; and in some instances, by material contrariety on points of doctrine. The conduct to be recommended is, to treat every denomination, in their character as a body, with respect; and the individuals composing it, with degrees of respect, or of esteem, or of affection, in proportion to the ideas entertained of their respective merits; and to avoid all intermixture of administrations in what concerns the faith, or the worship, or the discipline of the Church. On the conduct to be observed toward every denomination, it is not intended to recommend silence concerning any religious truth, from the mistaken delicacy of avoiding offence to opposing error; nor to censure the exposing of the error, if it be done in a christian spirit, and in accomodation to time and place. To take offence at this, is to manifest the spirit of persecution, under circumstances which have happily disarmed it of its power. But when, instead of argument, or in designed aid of it, there is resort to misrepresentation and abuse; or, when the supposed consequences of an opinion are charged as the admitted sentiments of the maintainer of it, these are weapons as much at the service of error, as that of truth; are the oftenest resorted to by the former; and are calculated to act on intelligent and ingenuous minds, as reason of distrust to any cause in which they may be employed,

It is no small aggravation of the evil that it tends to retard the time which we trust will at last be brought about by the providence of God; when in consequence of friendly communications, arising out of the ordinary intercourses and charities of life, there will be such an approximation of religious societies in whatever can be thought essential to communion as that they shall "with one heart and mouth glorify God." For to those who have attended to the first workings of what has ended in the divisions and subdivisions among Christian people, it must have been evident at least, in the greater number of instances, that with diversity of sentiment there might have continued the "unity of the spirit in the bond of peace," had it not been for the intrusion of personal injury or provocation, the effects of passion or of interfering interests, which have sometimes insensibly induced the persuasion of service done to the cause of God, when, in fact, human views had a dominant share in determining the conduct.

There has been referred to in favor of the point sustained, the danger of inciting and increasing unfriendly feeling between different denominations. It is on this principle, although there are other considerations tending to the same effect, that your bishop has resisted all endeavours for an intermixture of administrations, in what concerns the faith, or the worship, or the discipline of the Church. In every known instance, in which it has proceeded from the usurpation of authority by individuals, it has been productive of conflicting opinions and needless controversy. On some occasions our institutions have been treated with disrespect, and doctrines unknown to them have been taught within our walls. There has been even advanced claims of right, to what was granted as temporary indulgence; and thus our property in religious houses has been rendered insecure; all under the notion of liberality and Christian union. It would be painful to have it supposed that any reference is here had to the many respectable ministers of other denominations, whose characters are in contrariety to the offences stated. Of the intrusion of such men, there is no apprehension entertained at present; and if the door should hereafter be thrown open, the most forward to enter it would be persons of the most moderate pretensions in talent and acquirement.

It is confidently believed that what is now said would not be offensive to the more respectable and prominent persons, whether clerical or lay, in the concerns of other religious societies; who would probably concur in the declaration that the contrary assumption, when carried into effect in opposition to the governing authority in any religious denomination, is the intolerance, which in former ages, pursued its designs by penal laws; but is now reduced to the necessity of making hollow professions of fraternity; the object being the same, with difference only in the means. By any among ourselves favoring such designs, for what they may conceive to be a righteous end; it should be considered, that, however commendable the being, "zealously affected," there is the qualification of "a good thing;" and that there can be no goodness in what is contrary to modesty and tends to unnecessary controversy and division; for if the attempted intermixture should be accomplished, there must be the severance of those who would "seek the old paths," not with-

out sensibility to the hindrances opposed to the "walking in them." That there would be an increase of division growing out of what had been professedly undertaken for the healing of it.

It is difficult to be on the present subject, without giving occasion to the injurious charge of bigoted attachment to our communion; to guard against which, consistently with the acknowledgement of decided preference, it may be expedient to be more particular.

Our Church calls herself Episcopal. She affirms Episcopacy to rest on scriptural institution, and to have subsisted from the beginning. On the varying governments of other societies, she pronounces no judgment. The question is, not whether we think correctly, but whether we are tolerated in what we think. If this be determined in the affirmative, we must, to be consistent, interdict all other than an Episcopalian ministry within our bounds.

Again; our Church is decidedly in favor of a form of prayer, believing it to be sanctioned by divine ordainment under the law; by the attendance of our Saviour and of his apostles on composed forms in the Synagogues and in the temple; and by indications of their being in use in the primitive church. We do not judge harshly of the public prayers of our fellow Christians; but we allege that, among ourselves, the people are not to be dependent on the occasional feelings, or the discretion, or the degree of cultivation of an officiating minister. With such views, it is contrary to what we owe to the edification of the people, were we to give way to the introduction of the latter species of devotion.

Once more. That our Church teaches the doctrines of grace, and holds them to be of paramount importance, is obvious to all. Man's utter want of righteousness by nature; his absolute incapacity of merit, whether in the state of nature, or that of grace; his being under the government of passions impelling to sin, any further than as counteracted by principles derived from grace; the agency of the Holy Spirit in this, going before, that he may have a good will, and working with him in the exercise of it; and finally, the meritorious ground of all benefit, in the propitiatory offering of the Redeemer; are not only affirmed in our institutions, but pervade them. We rejoice, so far as any of our fellow Christians consent with us, in acknowledging the said essential truths of Scripture.

But in some public confessions, we think we find embodied with those truths, dogmas neither revealed in Scripture, nor deducible from its contents; and, in some instances, contradicting what our Church explicitly teaches. The introducing of such matter among ourselves, is what we cannot countenance; and introduced it would be, under the intermixture here objected to. Of this we have had instances, where an alien agency has been obtruded; and if it should be countenanced the consequences would be in the greatest degree injurious.

If, after all there should be a bearing in any mind to the plausible plea of liberality, let there be an appeal to the fact, which will bear a strict investigation, that every proposal to the purpose, when explained, amounts to the surrendering of one or of another of our institutions, without conformity to them in any instance.

Brethren, it is fit that there should be explicitly declared, the motive for the present expression of opinion. It has been confidently acted on by the deliverer of it, in alliance with the esteem for worth, in whatever individual or body of men it was discerned to reside. It cannot be expected that he will continue much longer to sustain any of his opinions, either by argument or by example. He hopes that they who may be expected to survive him, entertain similar views of what the exigences, and even the existence of our Church requires. But, lest an effort to the contrary should hereafter be made by any, he wishes to oppose it, and leave behind him his premonition; and to attach to it whatever weight, if there should be any, may be thought due to his long experience and observation. Under this impression he has made it a part of his official address, to appear for the purpose stated on your journal.

SUNDAY SCHOOLS.

We invite attention to the following valuable extracts from the last report of the Protestant Episcopal Sunday School Union of Pennsylvania.

"The books of instruction prevalent in the Schools, are chiefly those of the General Union, in connection with the Bible, Prayer Book, and Catechism. Without any intention of disparaging any work designed for the use of Sunday Schools, your Board would nevertheless affirm, that they are depending in the impression, that the three last named works are the best of all text books, and amply sufficient for all the purposes of teaching. There is nothing gained by the multiplication of volumes—in many instances, they lead off the mind further from the great Source and Centre of light and knowledge. The Prayer Book, it is to be feared, is a scarce book in many of our Schools, notwithstanding the universal and perpetual protestations of our church members, that they hold it in such high appreciation and are so ardently attached to it. Our conviction is growing more and more in favor of conducting our whole Sunday School System on the broad and stable basis of the Church, without passing over our limits, to occupy the unsubstantial ground that on every hand lies beyond. If we would have peace, and comfort, and safety, we must sedulously and cautiously rear our offspring in the Church and for the Church. On the last points presented, permit us to give you an extract from the interesting report of a most worthy presbyter in the interior of the diocess. He says, "Catechism, No. 1, 2, and 3, published by the General Protestant Episcopal Union, also, the books of instruction published by the same, together with the Bible and Prayer Book, are those studied in the School. All the instruction imparted to the scholars is designed, *through the divine blessing* to make them christians in the *Church*." A valued member in the ministry writes, "It was greatly gratifying to the Rector to assemble at his house on an evening of sevenral successive weeks, during the past winter, an interesting class studying the Church Catechism, and to notice the interest they felt in that excellent formulary of our Church."

Your Board are apprehensive that in some Schools the Catechism is not made the subject of that particular study which the Church contemplates and its importance demands. We know not but it is the subject

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of recitation ; but it may be recited without the accompanying explanations and application which is so necessary, if we would properly develope its value and infix it in the minds and affections of the young. It is also to be feared, that the use of it in the Sunday School, proves oftentimes the occasion of its neglect on the part of the Rector. The rubric requires, that "the Minister of every parish, shall diligently upon Sunday and Holy days, or some other convenient occasions, *openly in the Church*, instruct or examine the children of his parish in the Catechism." No instruction in Sunday Schools can supersede the necessity of the Rector catechising his youthful charge in his own person and in the proper place. It is not in every school that you find all the youth of the congregation : oftentimes the very children standing most in need of pastoral instruction are not sent to school : Besides, when the work is in the hands of the pastor, it stamps that impress of importance on the transaction which it requires, and addresses itself to the mind with redoubled force." "We take pleasure in noticing the fact, that Juvenile Missionary Societies, are formed in some of the Schools. They are represented as affording variety and creating a lively interest in the minds of the children in behalf of the objects they represent. We regard them favorably, not so much for the money they may raise, as for the benefits they may confer, in informing and expanding the youthful mind, and inspiring it with a spirit of heaven-born charity and benevolence. Let our Sunday Schools become the nurseries of the missionary spirit, and there is no calculating the extent and glory of the result. They prepare for efficient service in the great cause of religion and philanthropy : They impart information of the most valued character in relation to the wretched state of this fallen world ? And they stimulate the young heart with the desire of going forth to proclaim the glorious gospel to the abject, the benighted, and the lost." "We respectfully say to all, who are honored and blessed by being engaged in the religious education of the young, go on in your happy undertaking and the favor of the Lord be with you. You are doing his work and will not lose your reward. Let all your labors be presented in humble reliance on Jesus Christ, and if you are of the laity, let yourself and them be in subjection to his ministers. Never grow weary in well doing, even though discouragements attend you. Expect to accomplish more by the patience and constancy of your efforts, than by the vehemence and fitfulness of them. Be not disheartened, if you do not witness the immediate fruits of your labors. "The husbandman scatters his seed, and hath *long patience* for it ;" and we are commanded, "in the morning to sow the seed ; and in the evening to withhold not our hands, for we know not whether we shall prosper." Determine to apply yourselves more earnestly to your undertaking, and to be more intent upon doing good, "whilst it is called to-day." And God make you faithful to death, and then reward you as the faithful Sunday School teacher, who was made the instrument of turning many to righteousness.

[From Letters on Christian Education.]

EARLY INSTRUCTION.

A want of success in the education of children may frequently be traced to some one of the following errors; the neglect to establish a habit of subordination; the unsteady and inconsistent exercise of authority; extreme severity; or the want of union between parents. The same evil consequences, though in different proportions, will commonly

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upon these communications, as too trifling to deserve his attention, or that their mother will hear them with indifference. Habitually endeavor to make them happy in your society, and to fasten their attachment to home. One of the best methods of accomplishing this desirable end is too little regarded by parents generally, viz: the habit of conversing with their children upon useful and interesting subjects.—Knowledge promotes happiness; and how can it be so pleasantly conveyed as by the lips of an intelligent, affectionate father and mother? Those pa-

rents, who feel themselves deficient in mental cultivation, would be amply repaid for exerting themselves to acquire knowledge, in the beneficial effects which the communication of it would have upon the characters of their children.

POETRY.

FOR THE GOSPEL MESSENGER.

OR

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Where the saints in an age of glory
 Their Saviour and brethren transported to greet;
 While the songs of salvation increasingly roll,
 And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
 The notes of the harpers ring sweet in the air!
 And see, soft unfolding, those portals of gold!
 The King all array'd, in his beauty, behold!
 O give me, O give me, the wings of a dove!
 Let me hasten my flight to that palace above.
 'Tis now that my soul on glad pinions would soar,
 And in ecstasy bid earth adieu evermore.

[From Letters on Christian Education.]

EARLY INSTRUCTION.

A want of success in the education of children may frequently be traced to some one of the following errors; the neglect to establish a habit of subordination; the unsteady and inconsistent exercise of authority; extreme severity; or the want of union between parents. The same evil consequences, though in different proportions, will commonly arise from each; and if we fall into either, we must not be surprised to find ourselves involved in perplexity, and distressed with apprehensions, when our children attain to the period of youth. Our daughters will be vain, deceitful, selfish, and disrespectful; our sons obstinate, self-sufficient, and probably vicious. It will be too late to retrace the steps by which this sad result was accomplished. Rigid restraint will confirm an obstinate, and exasperate an irritable temper; and rouse a spirit of rebellion, which will defy parental influence and filial obligation. All that we can do in such a case is, to watch with unsleeping vigilance and love, every opportunity of imparting instruction, administering caution, withdrawing from temptation, exciting to industry, winning confidence and affection, and making home attractive. Possibly these late efforts may avert the worst evils consequent upon such errors as have been mentioned but regenerating influence is the only effectual remedy. The spirit of God can bring their hearts into the obedience of Christ, and establish in them the living principle of every virtue.

But, if a proper course has been pursued in childhood, we may hope that parental ascendancy will be maintained in youth, without the use of coercive measures, or the exercise of absolute authority. The influence of wise instructions, reasonable requisitions, and consistent conduct, accompanied by

“A constant flow of love that knows no fall,”

will prepare them for a gradual change of the *authority* of the parent for the influence as a *superior friend*. Genuine religion excepted, parental friendship will more effectually guard young people from going astray than all others combined. The desire of gratifying the wishes, and receiving the approbation of beloved and revered parents, whose happiness is interwoven with his own well-being, will be, to a well educated youth, a powerful restraint from vice, and a strong incentive to good conduct. Let then the interests of your children be identified as closely as possible with those of their parents. Seek to possess their entire confidence, so that, when they do wrong, they will be the first to tell you of it. Encourage them freely to make known their feelings, opinions, pleasures, and sorrows to you. Never let your sons feel that their father will frown upon these communications, as too trifling to deserve his attention, or that their mother will hear them with indifference. Habitually endeavor to make them happy in your society, and to fasten their attachment to home. One of the best methods of accomplishing this desirable end is too little regarded by parents generally, viz: the habit of conversing with their children upon useful and interesting subjects.—Knowledge promotes happiness; and how can it be so pleasantly conveyed as by the lips of an intelligent, affectionate father and mother? Those pa-

rents, who feel themselves deficient in mental cultivation, would be amply repaid for exerting themselves to acquire knowledge, in the beneficial effects which the communication of it would have upon the characters of their children.

P O E T R Y .

FOR THE GOSPEL MESSENGER.

The 187th Hymn in our Prayer Book is much approved. The following appears to be an enlargement of it, and we believe from the same author.

I would not live alway : No, no, holy man,
Not a day, not an hour, should lengthen my span ;
The few hurried mornings that dawn on us here,
Are enough for life's woes, e'en enough for its cheer ;
Would I not go the way, which the Prophets of God,
Apostles and Martyrs, so joyfully trod ?
While brethren and friends are all hastening home,
Like a spirit unblest on earth would I roam.

I would not live alway : I ask not to stay,
Where storm after storm rises dark o'er the way ;
When seeking for rest we but hover around,
Like the Patriarch's bird, and no resting is found ;
Where Hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair ;
And Joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway : Thus fettered by sin,
Temptation without, and corruption within ;
In a moment of strength, if I sever the chain,
Scarce the victory's mine, ere I'm captive again ;
E'en the rapture of pardon is mingled with fears,
And my cup of thanksgiving with penitent tears,
The festival trump calls for jubilant songs,
But my spirit her own measure prolongs.

I would not live alway : no, welcome the tomb,
Immortality's lamp burneth bright mid the gloom ;
The pillow is there on which Christ bow'd his head ;
How sweetly I'll slumber on that holy bed !
But sweeter the morn which shall follow that night,
When the sunrise of glory shall beam on my sight,
While the full matin song, as the sleepers arise
To hail the glad morning, shall peal through the skies.

Who would live alway : away from his God ?
Away from yon heaven, that blissful abode ?
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns ;
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet ;
While the songs of salvation increasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music ! what is it I hear ?
The notes of the harpers ring sweet in the air !
And see, soft unfolding, those portals of gold !
The King all array'd, in his beauty, behold !
O give me, O give me, the wings of a dove !
Let me hasten my flight to that palace above.
'Tis now that my soul on glad pinions would soar,
And in ecstasy bid earth adieu evermore.

RESIGNATION.—*Jeremy Taylor versified.*

“Repine not, O my son! the old man replied,
 That heaven hath chastened thee. Behold this vine!
 I found it a wild tree, whose wanton strength
 Had swoln into irregular twigs
 And bold excrescences,
 And spent itself in leaves and little rings,
 So in the flourish of its wantonness
 Wasting the sap and strength
 That should have given forth fruit.
 But when I pruned the plant,
 Then it grew temperate in its vain expanse
 Of useless leaves, and knotted as thou see'st,
 Into these fall clear clusters, to repay
 The hand that wisely wounded it,
 Repine not, O my son!
 In wisdom and in mercy heaven inflicts
 Its painful remedies.”—*Gamb. Obs.*

RELIGIOUS INTELLIGENCE.

New Year.—We tender to our friends our sympathies and best wishes on the recurrence of this festive season. The continuance of life—the blessing of health—the improvement of one's condition as it respects the means of earthly comfort? *Such* are the topics which ordinarily mingle with our mutual congratulations. But the Christian has another consideration which moves his gladness or solicitude as the case may be. The Apostle John looks not at the temporal only, but at the spiritual nature also, when he expresses his affection, in a form than which there can be no better—equally comprehensive and emphatic, and we ask leave to address it to each and every one of our readers: “Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.”

Banner of the Cross.—The Banner of the Church “has been discontinued, and a weekly religious paper in Burlington, (N. J.) under a new Editor, bearing the above new title, is about to be issued. In the prospectus, we are told that “Cardinal objects to be promoted by its influence will be christian education and christian missions.”

Sword's Pocket Almanac.—This useful manual for 1839 is just out. It is not a mere Almanac, but is “a *Churchman's* Calendar,” and Ecclesiastical Register.” The clergy and the laity (who desire a knowledge of the particulars above alluded to) will of course procure a copy. For originating and continuing such a publication, the worthy publisher have an additional claim on the gratitude of the Church. This number has increased value in a complete copy of the “Constitution and Canons of the Church.”

Periodicals of our Church.—Our “Gospel Messenger,” will be quite satisfied to be enabled to go on, while others papers are enlarging. There is no paper more sound in its theology, more practically useful

and more generally interesting, than the "Utica Gospel Messenger," and we sincerely wish it the utmost encouragement in the subjoined proposal. "It surely must be regarded as a sign of the prosperous condition of the Church, at least so it would seem to *human vision*, that many of our periodicals propose enlarging. The Gambier Observer is to be extended. The Episcopal Recorder is making extensive arrangements for enlarging, &c. &c. The Southern Churchman is also doing the same. Now, while we bid all these fellow laborers God speed, we ask our brethren of *Western New-York*, and those *other brethren*, from whom we are now by Diocesan arrangements severed, but *not in affection separated*, if they will not, one and all, come to our help in the same work of enlargement. Shall the Gospel Messenger, the second in point of years, as, a Weekly Journal of the Church in the United States,—the only one without change of Editor for twelve years,—shall this paper fall behind others in its support? We are daily assured that it will not. We ask for proof of the fact at an early day."

Monthly Missionary Lecture.—It was delivered at the usual place and time, in December, and the amount received was \$37.

New-York.—In this diocese, (or rather two dioceses, for it has lately been divided) there are about 200 clergymen. A correspondent of the Utica Gospel Messenger thus writes: "It is interesting to contrast the condition of the Church in 1785 with its present state. At the *Primary Convention*, held in June of that year, there were present of the clergy, Dr. Provoost, and the Rev. Messrs. Beach, Benjamin Moore, Bloomer, and Rowland, and only seven parishes were represented, none being north of Dutchess county, and but *one* in this city, (New-York.) The only individual now living, then present, is Andrew Fowler, at that time a candidate for holy orders, and representing the parish of New Rochelle. The whole minutes occupy but 2 pages 8vo!"

Mr. Fowler was admitted to orders, and exercised his ministry for many years in the diocese of New-York. He is now, and has been for a length of time, a clergyman in the discharge of parochial duties in the Diocese of South-Carolina, and is one of the oldest ministers of our Church in the United States.

New-York Bible and Common Prayer Book Society.—From the 30th consecutive report (an interesting document) of this unpretending, and yet most useful Society, it appears to be well sustained and doing much good. Surely this appeal will be responded to. "From the territories in which the Church is unorganized, and from the feebleness of the far stretching West, the cry for aid from the Society will doubtless be frequent and loud. What *Churchman*, what *Christian*, but must feel the importance of sending, in answer to that cry, those precious volumes, which will keep the *Faith and the Church* of their Fathers, rooted in the minds, and firm in the affections of those, who, in the ardour of youth and the flush of enterprize, go out from the midst of us, to join

that swelling multitude which is overspreading our western wilds, and which, without religion, will soon be as fearful in power to desolate the land, as it will be resistless in aggregate strength!

Bishop White Prayer Book Society.—At the meeting of this very important Society, held during the session of the late General Convention, (though local in its origin, this Society is general in its objects and circuit) the following appropriate resolutions were adopted: That the prevalence of fanaticism and infidelity in the newly settled portions of our country should rouse every churchman to increased activity and zeal in the general diffusion of that most powerful antidote, the Book of Common Prayer. That experience having proved that the general distribution of the Prayer Book is eminently conducive to the extension of the Church, it is the duty of all her members to put forth zealous and unceasing efforts to promote its circulation. That the excellence of the liturgy, its deep and earnest piety, and the fidelity with which it reflects the great doctrines of the Word of God, especially that cardinal tenet of christianity, the redemption of mankind through a divine and crucified Saviour, have won for it the suffrage of the wise and good of all denominations, and should endear it to the heart of every true Episcopalian. That while it is the duty of christians of every name, to contribute according to their several ability, for the extension of the Redeemer's kingdom upon earth, Episcopalians are supplied in the privileges which they so pre-eminently enjoy with an additional incentive to be steadfast, unmoveable, and always abounding in the work of the Lord.

Book of Common Prayer.—The conversion to the Episcopal Church of the Rev. Dr. Johnson, the first President of King's, now Columbia College, New-York, is traced to an old and dusty Prayer Book, found by him, with other ancient volumes, on the most hidden shelves of Yale College Library.—*Dr. Rudd.*

Ministers in the flocks of others.—In a paper published in 1743, by many ministers of New-England, we find the following significant remark. St. Paul has a word on the same subject. 2 Cor. x. 15, 16.

The above was signed by sixty-eight ministers, fifteen of whom, however, added the following exception:

"We concur with the testimony, for the substance of it, excepting that article of itinerancy, or ministers and others intruding into other Ministers parishes without their consent; which great disorder we apprehend not sufficiently testified against therein."

Protestant Episcopal Church in Scotland.—The general synod, which meets but once in several years, when summoned by the Primus, was held at Edinburgh on the 29th August last, there were present 6 Bishops, constituting the first chamber, and 6 Deans and 6 Delegates, (all clerical) constituting the second chamber. In his address, the Primus speaks knowingly, respectfully and affectionately of our Church in this country.

Ministers of other denominations.—Of this class within the last eight years, (it was stated by a speaker at the late general convention) 43 had taken orders in our Church, through the diocesan of New-York.

Sentimentalism.—Lady Pauline intends “to survey all Palestine, and at last go to Bethlahem, Christ’s inn her home, and to die there, where he was born, leaving three of her daughters and her infant behind her.” “I think,” says the historian Fuller, “she had done as acceptable deed to God, in staying behind to rock her child in the cradle, as to visit Christ’s manger.”

Preaching the Gospel.—Well, says the Southern Churchman: “Nor do they preach the Gospel, who, notwithstanding the vicarious atonement of Christ in its fullest sense, yet do not insist on the immediate and indispensable necessity of repentance and faith, but imply that our salvation is wholly *unconditional* in its character, and, perhaps, universal in its extent. Nor do they preach the Gospel, who neglect to point out and enforce the duty of christians to grow in grace and in *good works*, to renounce all the corruptions of this world, the flesh and the devil, and to advance daily in all virtue and godliness of living. Nor do they preach the Gospel, who do not exhibit in their full and just proportions all its essential features; who present distorted representations of it, magnifying one feature of it and diminishing another.”

Extraordinary Ministerial labor.—One of our Bishops during the last year preached 206, and administered the Lord’s Supper 62 times, that is at the rate of the latter duty more than once, and of the former nearly four times, in each week. Surely he may truly say that “he labored more abundantly than any of his clergy.”

Early impressions.—The Rev. John Newton says “when I was four years old, I could repeat the answers with the *proofs* in the Assembly’s Catechism,” he being taught by his mother. The Calvinistic predilections of this pious minister may doubtless be traced to this circumstance. How much better to all concerned, had he been taught the Catechism of the Church, of which he became a minister.

Novel reading on the decline.—Even those written by novelists of the first reputation, very few afford to their publishers a remunerating sale. Public attention has been generally awakened to scientific pursuits, and the various branches of useful knowledge have been popularized. The humble Penny Magazine has scattered the libraries of romance to the four winds.—*Churchman.*

Profane Swearing.—A man, proud of his nautical skill, at length boasted that he could do any thing that could be done by a sailor.

“I doubt it,” said a young man.

“I can,” answered the hardy tar, “and will not be undone, my word for it.”

"Well, when 'a sailor passes his word he ought to be believed. I know a sailor who resolved that he would stop swearing, and did so." "Ah," said the sailor, "you've anchored me; I'm fast—but I can do it." "I know you can," said the young man; "and I hope you will anchor all your shipmates' oaths with yours." Not a word of profanity was afterwards heard on board the vessel

Contrast.—The army and navy of Great Britain cost annually 13 millions and a half pounds sterling—the Church establishment three millions and a half, and this last sum comes from endowments, most of which were made, not by the State, but by private individuals.

The rich English Bishops.—There are 27 Bishops, of whom 16 are partly supplied by their own private fortune, the remaining 11 are fully supported by their income from the Church, and each one of them gives to charity about £3,000 annually.

Contributed to the Fund for Missions within the State, in the hands of the Bishop.
Dec.—By Miss M. D. Bacot, Treasurer of the Missionary Association of St. Philip's Church, } \$4 43¼

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.—The Librarian reports as presented by Rev. Joseph R. Waker, Bisseland's Preaching of the Cross, 1 vol. 12mo.

CALENDAR FOR JANUARY.

- | | |
|--------------------------------|-------------------------------|
| 1. Circumcision. | 20. 2d Sunday after Epiphany. |
| 6. Epiphany. | 25. Conversion of St. Paul. |
| 13. 1st Sunday after Epiphany. | 27. Septuagesima Sunday. |

ERRATA.

- Page 321 line 19 from top, dele, "since the first settlement of the country."
 322 " 16 from end, for "this," read, the.
 323 " 10 " for "manifest," read, do homage to.
 324 " 1 from top, for "opinion," read, notion.
 " " 3 " dele "that."
 " " 13 " for "at least," read, about.
 " " 18 " for "making," read, marking.
 " " 20 " for "these," read, the.
 " " 21 " for "of," read, that.
 325 " 18 " after "and," insert, as.
 " " 35 " for "goodness," read, good sense.
 " " 36 " for "her," read, their.
 326 " 5 " after "accomplished," insert, and.
 " " 15 " for "monument," read, of monuments.
 " " 19 " for "benefactor," read, benefactors.
 " " 24 " after "infidelity," insert, and to advance the great cause of christianity.
 " " 30 " for "prosperity," read, property.
 " " 46 " after "will," insert, soon.
 327 " 13 " dele, forgiven.
 " " 30 " after "the," insert, occasion of the.

☞ For the above Errata, the Printer does not consider himself responsible, as the M. S. was not well prepared for the press.